



Going Flexitarian

how are diet-related carbon footprints influenced by meat substitution practices, cooking practices and health orientations of flexitarians?

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THE UNIVERSITY of EDINBURGH
School of Social
& Political Science



THE UNIVERSITY of EDINBURGH
School of Geosciences



INRA-IFRO-FRIED-SCI WORKSHOP

**Bridg'it! – Studying food, flavours and eating across the Channel and the North
Sea**

Edinburgh, 12-14 April

PROGRAMME & CONTRIBUTIONS

PRACTICAL INFORMATION



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Academic Programme

Bridg'it! A cross-Channel and North Sea workshop for the relaxed peer-discussion of ongoing work in the social science of food and eating 12-14 April 2018				
	Activity	Duration	Name, Institution	Title
Thursday				
15:30-16:00	Welcome	30min		Coffee, tea and cake
16:00-16:30	Paper session on Taste	30min	Ana Tominc (Queen Margaret University) and Nikki Welch (WineTubeMap)	Democratizing wine consumption? Communicating class and taste through Saturday Times wine columns (1982-2017)
16:30-17:00		30min	Imogen Bevan (UoE, FRIED)	"Do you take sugar?" Value, consumption, and sugar politics in Scotland
17:00-17:05		5min		(convenience) Break
17:05-17:35		30min	Ming-tse Hung (UoE, FRIED)	Rotted Taste: The Culinary Triangle of MSG
17:35-18:00		25min	Isabelle Darmon (UoE, FRIED)	From culinary orders to worlds of flavours – a comparison with music and sound
18:00-20:00	Optional Dinner: Mother India Café, 3-5 Infirmary Street, Edinburgh, EH1 1LT			

	Activity	Duration	Name, Institution	Title
Friday				
9:30-10:00	Paper session on nutrition, health and interventions	30min	Lotte Holm (IFRO, University of Copenhagen)	Crossing disciplines in obesity research: Quantifying qualitative interview data - process and preliminary results
10:00-10:30		30min	Etienne Bard (Université Paris-13, CMH)	Why don't self-employed dietitians get their patients to go on a diet?
10:30-11:00		30min	Break	Coffee, tea, biscuits
11:00-11:30		30min	Marisa Wilson (UoE, FRIED)	Structural Violence on (Post)colonial Islands: A Comparative Ethnography of Nutrition Interventions in the Caribbean and the Pacific
11:30-12:00		30min	Juliana Sirotsky Soria (Trinity College Dublin, FRIED)	The possibility of an EU-wide regulation policy in order to prevent non-communicable diseases.
12:00-12:30		30 min	Christine Tichit (INRA, CMH)	Breastfeeding in France: Standards, Practices and Resistance to international policies
12:30-13:30	Buffet Lunch together			

	Activity	Duration	Name, Institution	Title
Friday (c'ed)				
13:30-14:00	Paper Session on food in old age	25 or 30min	Sidse Schoubye Andersen (IFRO, UoC)	Disruption of meal routines in old age
14:00-14:40		40min	Sonia Bouima (INRA, Centre Maurice Halbwachs, Institut Paul Bocuse)	Cooking and eating together in pensioner associations - when distinction claims a seat at the table!
14:40-15:10		30 min	Bodil Just Christensen (IFRO, UoC)	Appetite and good older lives: meals, joy of food and quality of life
15:10 –15:40		30min	Break	Coffee, tea and biscuits
15:40-16:05	Panel session on consumers, cooperatives and struggles (20+5min for questions for each paper, followed by joint discussion)	25min (20' + 5' questions)	Luke Yates (SCI, University of Manchester)	Struggles in the sharing economy: Airbnb, food, and the politics of alternative arrangements
16:05-16:30		25min (20+5)	Berangere Veron (AgroParisTech, CMH)	Food shopping in a Parisian member-operated coop: some preliminary thoughts on the product policy
16:30-16:55		25min (20+5)	Thomas Depecker (INRA, CMH)	Informing and misinforming consumers: The shaping of a consumerist repertoire in the 1960s
16:55-17:20		25min (20+5)	Kia Ditlevsen (IFRO, UoC)	Ethical considerations and motivations among 'organic' and 'conventional' consumers
17:20-18:00		40 min	Questions to all, joint discussion	
19:00-22:00	Workshop Dinner together at Sylvesters, 55-57 West Nicolson Street Edinburgh EH8 9DB			

	Activity	Duration	Name, Institution	Title
Saturday				
10:00-10:40	Norms and changes in everyday consumption	40min	Thomas Boker-Lund (IFRO, UoC)	Going Flexitarian – how are diet-related carbon footprints influenced by meat substitution practices, cooking practices and health orientations of flexitarians?
10:40-11:10		30min	Etienne Bard (Université Paris-13, CMH) & Angele Fouquet (INRA, CMH)	Under the gaze of others. Confrontation to food alterity and changes in the norms of “good food” in two different contexts
11:10-11:40		30min	Break	Coffee, tea, biscuits
11:40-12:20		40min	Josephine Mylan (UoM)	Trends in meat consumption and the reduction of meat eating in everyday life
12:20-12:50		30min	Anne Lhuissier (INRA, CMH)	Meals synchronization. A cross-cultural comparison of eating times in Santiago (Chile) and Paris (France)
12:50-14:00	Buffet lunch together			
14:00-16:00	Parallel workshop sessions			Funding for next workshop (Isabelle and Anne) // postgrad peer work - (Claire and Llibi leading).
16:00-17:00	Round up & plans next meeting around coffee tea and cake			

One-page outlines

Democratizing wine consumption? Communicating class and taste through Saturday Times wine columns (1982-2017), by Ana Tominc and Nikki Welch

Popularisation of wine drinking represents one of the most significant changes in British drinking culture in the 20th century. One of the factors, which impacted this trend, was an increasing availability of media advice related to wine; from the early 1960s, newspapers such as the Sunday Times, started to offer its audience advice about what wine to choose, how to combine it with food, and how to serve it. Such lifestyle advice where the audience was advised about ways of self improvement was part of media trend in communication and consumption of everyday lifestyles in Western, postmodern societies as the media was becoming one of the seminal sites for dissemination of advice about consumption of goods, services and experiences offering the “opportunity to ‘make over’ our lives and ourselves” (Bell and Hollows 2006:4). Through an increased ability to purchase wine and the availability of the wine know-how this drink previously limited to specific social groups became more than ever available for the consumption of the masses.

In this paper, we analyse this democratization of wine through the genre of newspaper advice column, focusing on the Saturday Times columnist Jane MacQuitty who has been writing these columns for more than 35 years and who is regularly credited with “selling-out” wine through a mention in her column, hence demonstrating through the impact of this genre on wine trade. Through a detailed linguistic analysis of a selection of her columns and relying on the framework of critical discourse analysis, we demonstrate how in this period (1982-2017) MacQuitty at the same time constructs/presents wine as a democratized product while also simultaneously preserves a sense of distinction that wine traditionally held in Britain. This trend where specific foods and drinks are seemingly represented as classless reflects Johnston and Baumann’s (2015: 161-170) argument around foodie discourse, where lack of class in contemporary Western societies is maintained through “equality of inequality” and reducing privilege to ordinariness which both create an image of foodie as an omnivore: rejecting snobbery in return for an image of a classless, all-eating consumer. While discussions around “foodie discourse” attracted quite some interest in sociological literature, linguistic analyses of the trend that would show how language, and in particular various linguistic styles and points of view are used to construct various identities (e.g. Fairclough 2000), are somewhat lacking (but see Tominc 2017, Mapes forthcoming). It is our aim in this paper to fill some of this gap, and we would very much welcome your feedback.

“Do you take sugar?” Value, consumption, and sugar politics in Scotland, by Imogen Bevan

“Maybe in ten years’ time, we’ll look back, and it’ll be like tobacco, we’ll be saying, what on earth were we thinking eating that stuff?”
Lisa, 46, mother of two, Edinburgh.

Ways of thinking about sugar are changing. Across the globe, media sources convert expert knowledge into sensational headlines: “Sugar is the new crack cocaine” (Daily Mail, 2016); “Sugar Is Not Only a Drug but a Poison Too” (Huffington Post, 2016). Google image searches now bring up images of obese mice, rats eating Oreos, as well as MRI scans displaying brains that have been ‘activated’ or even ‘hijacked’ by sugar consumption.

Following a recent expert report, the World Health Organisation (WHO, 2015) urges us to reduce sugar consumption to a minimum, on the grounds that sugar is nutritionally ‘empty’ and plays an aetiological role in chronic illnesses including obesity, heart disease, diabetes type 2 and dental disease. The British government has also operationalised this knowledge, and is currently debating the implementation of a 2018 levy on sodas containing over 5g of sugar per 100ml. Experts’ portrayal of sugar as a harmful substance taken into the body for purposes other than nutrition, clearly aligns with broader Western understandings of what defines a ‘drug’ (see Sherratt, 1995).

Theories of sugar consumption are currently dominated by neuroscientific and physiological models, and despite this spotlight on sugar, few ethnographic studies have investigated sugar’s presence in social relationships. I offer to do so in Scotland, a country stereotyped for its ‘bad’ diet and high rates of obesity (Knight, 2016). Semi-structured interviews and participant observation will take place in the city of Edinburgh.

Research Questions

- Q1:** How do experts and consumers classify sugar (e.g. as a food, drug, treat) in different contexts, and how does this affect consumer experiences?
- Q2:** What role(s) does sugar consumption play in dynamics of kinship and social relatedness?
- Q3:** What associations do people make between sugar and health, and how might this help us rethink what health means to people?
- Q4:** In what different material forms do people consume sugar, and what makes them value some over others?

Methods

This research will be based on 12 months’ ethnographic fieldwork in Leith, North Edinburgh. Leith is among Scotland’s most mixed areas in terms of wealth distribution and ethnic diversity. Health inequalities are manifest, with life expectancies significantly lower than in nearby areas (CRESH, 2014). Historically a separate town from Edinburgh, Leith was involved for generations in sugar refining. Leith’s transformation from a post-industrial landscape featuring widespread drug use, unemployment, and state pressures, to a gentrifying area attracting middle-class families, makes it a diverse and suitable site for an ethnographic study of consumption practices.

Core sites for participant observation

- **Homes**, where dynamics of kinship, feeding, and commensality unfold (**Q2 & Q4**).
- **Schools**, as privileged institutions for primary socialisation, where expert discourses about consumption are generated and put into practice (**Q1**).
- **Shops**, where sugar is purchased as a commodity (**Q3 & Q4**).

Rotted Taste: The Culinary Triangle of MSG, by Ming-tse Hung

This research attempts to read the notions of the flavor-enhancing food additive monosodium glutamate (MSG) in Taiwan through the lens of Levi-Strauss' culinary triangle, a triangular semantic field whose three points correspond to the categories of the raw, the cooked and the rotted.

MSG has been widely used in Taiwan since the 1930s. When MSG was first introduced to Taiwan, it was seen as a symbol of cultured elite class with the connotation of modern living. Compared with MSG, the traditional seasonings were deemed stale and outdated. However, since the 1980s, nutrition professionals and NGOs in Taiwan had been appealing the public to reduce the consumption of MSG, and it was accused of causing cancers and considered to be a chemical pollutant that rotted the natural taste of food. During this period, MSG was seen as rotted, and it is suggested that people return to the traditional way of cooking and seasoning.

In the last few years, however, another shift has taken place. Instead of seeing MSG as a symbol of culture or pollution, there is an attempt to neutralize it. The claim that the taste is rotted by artificial additives still exists, but now it's those newer and more complicated flavoring products that are accused of contaminating the taste of food and endangering our health, while MSG is thought to be relatively simple and raw.

This research examines the relevant news articles and advertisements in Taiwan in three periods, 1920-1960, 1990-2010, and 2010-present, illustrates how the contrast between nature (raw) and culture (cooked) is presented in the debates over the use of MSG, and argues that the shifts of the notion of MSG could be understood by the altered categorization of 'raw'. The data collection was conducted in UDNdata, a Taiwanese news database that covers the major newspapers from the 1940s. As the most read newspaper during the Japanese occupation is not included in UDNdata, Taiwan Nichinichi Shinpō Database was searched, and 1924 and 1926's articles/advertisements were sampled to fill the gap.

As I aim to rework this presentation into a publishable article in the future, I expect to benefit from the participants' feedback and hope the discussion will shed light on the ideas I am working on.

From culinary orders to worlds of flavours – a comparison with music and sound, by Isabelle Darmon

This paper draws inspiration from the lively debates which have traversed music, music theory, and sound studies, to cast light on some of the contemporary evolutions of food, cuisine and ‘worlds of flavour’. I am writing it in parallel with a paper on sound and flavour ‘work’ (at the listener and eater end). Both papers are meant to allow me to establish the bases for a social science approach to sound and flavour – and set the frame for a research project and hopefully a book.

The overall argument, in this paper, is that there appears to be a parallel between moves from ‘music as such’ to the organisation of sounds, as well as moves from musicology to sound studies and even post-sound studies; with moves from culinary orders to the combination and re-combination of flavours (into e.g. ‘worlds of flavours’). There are aesthetic, scientific and commercial dimensions to these moves, that may be broadly designated as the ‘emancipation’, discretisation/molecurisation and accumulation/circulation of sound and flavour.

I provide a starting overview of some of the key phases and debates that have surrounded such processes:

- from the strikingly parallel processes of rationalisation and aestheticisation of Western classical music and of the culinary rules designed by an Antonin Carême in the first half of the 19th century (development of a French culinary order);
- to the parallel ruptures of Pierre Schaeffer’s *Musique concrète* and all the developments in electroacoustic music; and molecular gastronomy/modernist cuisine (Hervé This’ “note-to-note” approach) – both of which depend on technologies of extraction giving rise to ‘purer’, overtoneless sound and to flavours of singled molecules;
- to the more tentative parallels science of perception and consumer research; and the algorithmic creation of sound and flavour objects/products and the computation of ‘deliciousness’.

I am not only interested in the producer/creator side of these processes, but also in the attendant conceptualisations of listening and savouring (these evolutions have been thought through on the ontological, logical and phenomenological dimensions, and from materialist, social constructivist and other perspectives – which will have to be left in the background in the context of this presentation).

Discretisation and molecularisation have gone hand in hand with attempts to conceive anew of ways in which sounds and flavours combine, in particular through the importance given to place, as in the notions of soundscape and foodscape; or through the ‘creation of terroir’ (Nordic Foodlab). Such combinations and recombinations are not necessarily at odds with perception and consumer research. In that sense, it may well be that whilst the rationalisations of culinary orders and music systems went hand in hand with the standardisation of music instruments and professionalization of musicians and chefs for the development of mass markets, the combination (algorithmic or not) of flavours and sounds into products and ranges tailored to particular places, communities and profiles are well attuned to current forms of capitalist accumulation.

Finally I turn to a tentative assessment of proposals for ‘re-musicalising sound’, and ask whether flavours are, can be, should be ‘re-culinarised’ and how.

I would be delighted if the paper could spur your imagination, associations, thoughts and examples, as I hope this can be a fruitful approach.

Crossing disciplines in obesity research: Quantifying qualitative interview data - process and preliminary results, by Lotte Holm, Bodil Just Christensen and Thomas Bøker Lund

We are engaged in a process of transforming more than 200 long transcripts of qualitative interviews into quantitative data, to be used in multivariate analysis with the aim to explain why some people are 'Successful' and others are 'Unsuccessful' in terms of weight loss after obesity surgery (gastric bypass and sleeve procedures).

The following is a first draft of one section in a future article, presenting an analysis of baseline data. The scope and research question of the analysis has not yet reached a final decision, but we know already that the article should present our data and data analysis to an audience not familiar with qualitative social science. We are interested in your comments and suggestions for the draft: is this a convincing description of an analytical process?

In Edinburgh we will tell you more about the project, but leave room for your comments.

Working Title: History and hope: weight biography, socio-economic resources, expectations and hopes for outcomes of surgery among individuals seeking Bariatric Surgery

Here will be a section about the background and aim of the analysis.

Study design and methods:

The data stems from a multidisciplinary prospective study which aims to identify the multiple factors that determine weight loss after RYGB and sleeve gastrectomy, and to identify pre- and early post-operative factors associated with weight regain (Christensen et al., 2018). Fiftyfive patients undergoing obesity surgery were included and 40 patients completed the study. Patients were visited two times before surgery (at baseline, and two weeks before surgery), and three times after surgery (at 1,5, 6 and 18 months postoperatively). All visits included two or three experimental days in addition to various measures in free-living conditions, and individual interviews (Detailed report of study design can be found in Christensen et al., 2018). Data for the present analysis stems from the interviews conducted before the operation, responses to a questionnaire administered at baseline and measures of weight loss at last visit, and weight loss data from the final visit.

Interviews:

For each of the five rounds of interviews, thematic open-ended interview guides were developed which invited interviewees to express themselves freely and to describe their behaviors, experiences and concerns from their own perspective (Britten, 1995). Detailed and concrete information about the broadest range of lived experience related to severe obesity and the processes related to going through surgery were sought in order to uncover novel insights as well as deeper and fuller understanding of factors which have been identified as important for sustained weight loss, such as social resources, and support (Heinberg et al., 2010)(Wadden and Sarwer, 2006), body perceptions, aspirations for and concerns about weight loss (Natvik, 2016)(Groven and Glenn, 2016), eating strategies, meal timing and food choice (Pull, 2010), and weight change monitoring(Natvik, 2016)(Groven and Glenn, 2016).

The first interview, conducted at baseline, recorded socio-demographic background factors, everyday life settings (family and work), daily schedules and social relations and responsibilities, life histories with a focus on body weight biographies and patients' motivations, hopes and expectations for surgery outcome. The second interview, conducted during a weight loss program prior to surgery, addressed meal patterns, food related knowledge, competences and habits, including emotional eating, physical activity routines, weight

management, feelings of hunger and satiety. The third interview, conducted 6 weeks post-operative, addressed experiences of changes with respect to food, body, eating and other daily routines, and repeated themes from second interview. The fourth and fifth interviews, conducted at 6 and 18 months post-surgery, respectively, addressed the same topics and themes as second and third interview. The fifth interview also addressed satisfaction with surgery and changes in daily schedules, social responsibilities and relations.

All interviews were conducted in patients' homes, they were audio recorded and field notes were made immediately after each interview. Duration of interviews ranged from x to y, with an average of Z minutes.

The present analysis focus on the following themes: x y z.

Analysis

Professional verbatim transcriptions were made of the recorded interviews. Transcripts were anonymized.

The analysis included five phases. First, salient themes and concepts were identified by the first author using standard qualitative hypothesis-free inductive content analyses (Berg, 2004), which secures grounding in the data of identified analytical themes, and the inferences drawn from them. Secondly, themes and concepts were operationalized into codes in an analytical process involving the first, third and last authors. During this process, each of the three authors individually coded the same interviews, compared and discussed the codes until consensus was reached about the definition and content of codes. This was followed by new rounds of coding and comparison through which new codes were developed and existing codes were further revised and specified with the aim to achieve clarity and explicit guidance for code application. In all, three rounds of coding involved the three authors, and additional four rounds involved only first and last author. This second phase of analysis resulted in a structured codebook which included detailed definitions, typical exemplars, atypical exemplars and irrelevant examples from the texts to illustrate the range of meanings assigned to themes (Macqueen et al., 1998). In a third phase, first and last author coded identical interviews and compared codes to check for consistency and clarity of codes. Disagreements were resolved and specifications of definitions and application of codes were agreed upon. In the fourth phase 20% of interviews were coded by the last author, while the first author coded all interviews. Consensus about all coding was reached through discussion of agreement about inconsistencies.

The codes used were thematic measurement codes which identified themes and issues in the interview texts and assigned values to text segments indicating the presence or absence of information or the level and intensity of information (Boyatzis, 1998; Macqueen et al., 1998). Verbal data analysis (Chi, 1997) of the whole data set was used in order to assign numerical values to the identified codes. For example, the code 'Degree of social responsibility' recorded variations in participants' descriptions of whom and how they took care of other people. The code values were assigned the following ratings: 1: *little or no degree*: 'no-one', 'three dogs', 2: *Some degree*: 'being an ordinary dual-working family with small children, 'being the only near-by child of ill parents' and 3: *Very large or large degree*: 'being a working single parent with sole responsibility for three handicapped children' The coding process thus resulted in a numerical dataset, which in the fifth phase of analysis, was used for statistical analysis, using R/SPSS statistical packages.

Measures

Description of the variables used in the analysis –

Statistical analysis

Description of performed analysis

Why don't self-employed dietitians get their patients to go on a diet?, by Etienne Bard

Common sense representations present dietitians as diet professionals (as suggested by their name, one could say). However, my field work in France led me to question this pre-notion. Based on interviews of self-employed dietitians and patients, as well as on the observation of consultations, this presentation is a draft of what will hopefully become a future chapter of my thesis. It is really work in progress.

I would like to address the following question: how do self-employed dietitians deal with cognitive restriction (that is to say restrictive diet in order to lose weight) and what are the reasons for their responses?

Outline:

- 1) Patients (or clients) who consult dietitians in order to lose weight generally expect to go on a diet: Interviewed patients say either that they didn't have any kind of expectation before the first appointment or that they thought (and often feared) that they would be "forced" to go on a diet.
- 2) However, all interviewed dietitians (with no exception) vigorously reject the idea of prescribing a diet. Diet is associated to restriction and has a "bad image" among dietitians. When asked about what the term 'diet' expresses for them, dietitians answer that it means restriction. And they all say "As far as I am concerned, I do not go on a diet" (which means I do not require my patients to go on a diet). The practice of dieting has a strongly negative meaning for them.
- 3) To go on a diet is a popular practice among the general population and especially among patients, whereas it is seen, among the professionals, as an old fashioned way of practising dietetics. Opinion surveys show that a significant share of the population, especially women, often goes on a diet.
- 4) Knowledge about how to go on a diet in order to master one's weight has become profane during the twentieth century. Dieting has become a regular item in the media. It has become very common and easy nowadays to go on a diet. By contrast, in recent years in France, prescribing diets has been stigmatised and labelled as deviant by scientific institutions and professionals. What is more, as the practice became popular, the offer of restrictive diets on the dietetic market increased (as well as competition).
- 5) Thus, the added-value of such professional practice for dietitians is very low. Prescribing a diet isn't a source of symbolic and monetary gratifications. This constitutes an objective reason why they reject it.

Structural Violence on (Post)colonial Islands: A Comparative Ethnography of Nutrition Interventions in the Caribbean and the Pacific, by Marisa Wilson¹

The term ‘structural violence’ is usually applied to suffering caused by infectious diseases such as tuberculosis and AIDS. In this paper, however, we make a case for use of the term ‘structural violence’ for research into *non*-communicable diseases. We do so by examining how structural and historical conditions affect the uptake and success of two public health nutrition interventions: a school nutrition programme in Trinidad and a community garden initiative in Nauru. Public health nutrition interventions that involve strategies to re-localise food provisioning are complicated by long-term structural inequalities such as environmental dispossessions and the cultural and political economic effects of the colonial plantation.

In line with nutritional anthropologist Stanley Ulijaszek’s work on ‘nutritional structural violence’ in Mexico, we find the concept useful for explaining both general patterns related to Big Food and its profit-maximisation strategies and to more specific forms of power and suffering related to the ways (post)colonial countries and regions have historically entered into global industrial food networks. For instance, the sugar plantation in Trinidad was characterised by a concentration of power in the hands of a small planter class who monopolised the best agricultural lands for export crops. A so-called ‘plantation psychology’ influenced all ethnicities and classes on the island, leading to widespread contempt for people least associated with the ‘European way of life’, particularly the rural poor. We argue that these historical status hierarchies and structures of power continue to exist as plantation legacies, perpetuating structural violence related to health and other kinds of inequalities.

Expectations

This is a presentation of a work in progress paper that we hope to submit to the journal *Health & Place* in May. Feedback on the paper’s content, structure and analysis will therefore be invaluable for finalising the paper.

¹ Lead author: Marisa Wilson, Lecturer and Chancellor’s Fellow, University of Edinburgh

2nd author: Amy McLennan, Research Associate, School of Anthropology and Museum Ethnography, University of Oxford

3rd author: Michal Shimonovich, PhD Candidate and Health Services Research Unit, University of Aberdeen (Aberdeen, UK)

The possibility of an EU-wide regulation policy in order to prevent Non Communicable Diseases, by Juliana Soria

Authorities share the view that 'health' itself is difficult to define.¹ Therefore this thesis will reject an all-embracing definition and will take the view that both conceptions focused upon individuals, and those considering the collective determination of health are useful and necessary, in order to engage not only responsibilities within the individual patient-health care professional relationship, but also the responsibilities of governments to protect the health of their population – the latter being the main focus.

Public health law is, at its core, 'the authority and responsibility of government to ensure the conditions for the population's health'.² This is a field where the institutions of the EU share competence with those of its Member States. The very essence of public health law is that containment of many threats to public health within one jurisdiction is problematic. There is, therefore, an international dimension to the discipline as a whole.³ There is, however, an increasing trend across Member States to enact specific laws that relate to health. Additionally, health law in Member States is being fundamentally affected by one major ethical framework which has been legitimated through legal developments, and since Member States are enacting policies towards their own population, without taking into account the EU, several unintended consequences can be observed.⁴

After analyzing the potential for these unintended consequences to regulate impact on health provision it will be proposed that an EU-wide health tax is a good part of the solution for two main reasons: first, several Member States have adopted such taxes or are considering doing so; and second, many of the negative impacts of the policy could be solved if there was an EU-wide health tax. Nonetheless, since health policies, regulation and taxation are primarily domain of the Member States, the first obstacle faced by the EU in the establishment of such a fiscal measure would be the issue of competence as to what extent could an EU-wide health tax be imposed on public-health grounds.⁵

Finally, there is an apparent paradox when it comes to the duties of the EU. As regards to product regulation, the promotion of the objectives of the free movement of goods and the cross-border provision of services, on the one hand, and the protection of the consumer from unhealthy products or forms of advertising that encourage unhealthy forms of consumption, on the other hand, are in fact complementary once in the absence of sufficiently strong minimum standards at EU level, the Member States may be tempted to act individually and impose restrictions in the name of public health considerations that could lead to a fragmentation of the internal market.⁶

Expectations from the session:

- Discussion about the negative consequences of the fiscal measures implemented by Member States;
- Views on the efficacy and possibility of an EU-wide policy to prevent NCDs – especially taking into account behavioural and economical aspects into consideration.

1 Hervey, T., & J. McHale, 'Law, health and the European Union'. (2005) 25(2), *Legal Studies*, at p. 228-259.

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Breastfeeding in France: Standards, Practices and Resistance to international policies, by Christine Tichit

How I see the session and what I expect from it: I would like a two part session. First, a presentation which will update the group on my current research on breastfeeding which takes place in a collective project with Claire Kersuzan (INED-Université de Bordeaux), Aurélie Maurice (Université Paris 13) and Geraldine Comoretto (Sciences-Po Paris). Second, after feedback on the paper, I would like to broaden discussion on breastfeeding norms and practices in other European countries.

Presentation: Breastfeeding in France nowadays.

France holds one of the lowest breastfeeding rates in Europe, despite official adherence to the WHO international standards and social policies promoting breastfeeding and child health. Compared to other European countries, the promotion of breastfeeding appeared later in France and in a more flexible way. This paper investigates French resistance to the implementation of policies to promote breastfeeding although it has become a public health concern in the last decade and there is growing emphasis on breastfeeding recommendations in child's health and nutrition programs. It will first focus on the specificity of the French case according to historical heritage, social policies, and breastfeeding standards. The presentation will then move on to our results about maternal breastfeeding careers in France and will specifically highlight the longest careers of breastfeeding in the French Context (>6 months). Who are the mothers involved and how do they reconcile their breastfeeding choices with the concurrent societal standards? This work combines qualitative and quantitative approaches based on semi-directive interviews conducted with 25 mothers from various social backgrounds and statistical data from the French Elfe Child Cohort, a multidisciplinary study following 18,300 children born in metropolitan France in 2011.

Discussion:

We would like feedback on the presentation to share and discuss our theoretical frame and our lines of interpretation. Besides remarks, this session could lead to a collective discussion about comparing breastfeeding in different European contexts. We expect to benefit from the participants' knowledge on each own national context and data. We would like to examine how breastfeeding has been patterned in different countries across Occidental societies, with a focus on the UK, France and Nordic countries; how women newly adapt their practices under public health pressures; and the resulting tensions for women' breastfeeding dispositions.

Disruption of meal routines in old age, by Sidse Schoubye Andersen

Losing a spouse is one of the most disruptive and stressful life events that we may experience (O'Connor 2013). But it is also the only event that all couples inevitably will face at some point. Such loss is disruptive and stressful not only because you lose a loved one, but because you also lose a person around whom so many daily routines are built. The meal represents one of the most central of these daily routines. Research shows that couples prioritize to share at least one daily meal, and the meal represents an important way to "do" marriage (Sobal, Bove & Rauschenbach 2002). The meal is a daily routine that both establishes and reestablishes the family as a social unit (Devault 1991), and the social process of sharing meals is referred to as commensality in the research literature (Fischler 2011; Simmel 1910).

Yet whereas the impact on commensality of meeting a new spouse has been studied (e.g., Bove, Sobal & Rauschenbach 2003; Marshall & Anderson 2002; Sobal, Bove & Rauschenbach 2002), very little research deals with the loss of commensality through the death of a spouse and how this affects widow(er)s' meal experiences, practices, and quality of life. We do know that widow(er)s have an increased risk of experiencing weight loss (Shahar et al. 2001), and they endure poorer dietary quality (Heuberger & Wong 2014). But besides from such health related issues, we do not know much about the social consequences of the loss of a regular meal partner. Potential consequences could be issues related to loneliness, social isolation, and prolonged feelings of grief, issues which could again increase the risk of nutritional vulnerability (Vesnaver et al. 2015). *The proposed research project aims to analyze how old people living in private homes in Denmark experience meals after the loss of a spouse. What happens to the social and symbolic meaning of eating when long established and daily maintained eating routines change because of spousal death?*

To gain knowledge on how widows experience and deal with the loss of commensality, this project employs qualitative in-depth interviews with two groups: elderly widow(er)s living in private homes and nurses assigned by the municipality to visit elderly recently widowed people of age 75 or older. In total, 30 interviews with elderly widows/widowers and 15 interviews with visiting nurses will be carried out.

Analyses are divided into three steps. First, I identify the role of commensality in elderly widow(er)s' everyday life by comparing their attitudes and practices from before and after the disruption of commensal patterns as enforced by spousal death. People often only realize the value of such patterns and routines when they face a disruption or change in everyday life, and it is exactly this value I wish to explore. Second, I identify challenges related to food and meals after the loss of commensality, along with the strategies which the elderly employ to deal with these challenges. Third, I analyze in more details how the loss of commensality relates to feelings of loneliness and grief. The ambition is to generate both theoretical and empirical knowledge on disruption in commensal meal patterns in late life.

Cooking and eating together in pensioner associations - when distinction claims a seat at the table!, by Sonia Bouima

With the increase in life expectancy, concern for the quality of life and health of the elderly has become one of the major issues for our societies. Especially since the beginning of the 2000's, the food sociability of elderly people is a public health problem for the French gerontological policies. Indeed, policy-makers recommend that the elderly cook and eat collectively. The supposed "conviviality" brought by the shared meal is meant to be a way to fight against the risks of "undernutrition" and "social isolation", which are generally associated with this population. However, these recommendations are less based on serious scientific backing, than on an idealization of the shared meal on the one hand, and on a miserable representation of the targeted public on the other hand. Yet, the elderly people are a non-homogenous population and social research shows that the food is a space of social distinction.

In my PhD, I am interested in the local associations which provide social actions around food based on the official recommendations. In fact, these local actions and the field-workers involved represent the privileged interface between the public policies and the targeted public. Based on an ethnographic approach completed by using questionnaires, I undertook a comparative study between two associations which are located in the city center of a major French city. On paper, they share the same aim of fighting against undernutrition and social isolation by creating social link around the meal. For that, they use the same modalities of action: they provide both a "culinary workshop" followed by a "shared lunch". In practice, however, the shapes of cooking and eating together vary and depend of the social profiles of different actors involved (participants and field workers). For example, the order of transmission of culinary knowledge and know-how, the division of labor and responsibilities, the type of food cooked and also the decorations and the lay-out of tables and of guests are all symbolic social markers between actors involved.

Appetite and good older lives: meals, joy of food and quality of life, by Bodil Just Christensen

As part of 'Vitality – Centre for good older lives' I undertake an ethnographic study of meals and eating among aged people in Denmark. Interviews focus on quality of life, joy of food, sensuousness, social relations and enjoyment and are supplemented by participant-observation in events and gatherings around meals throughout Denmark. The data collection is completed in the beginning of April and I would like to present a preliminary analysis of my findings in order to have your feedback for further analysis.

Objective and background

The aim of the study is to examine how foods and meals can support and strengthen quality of life among elderly people in Denmark.

The older population is a very heterogeneous group of people. It is well established that meals to a high degree are organized and practiced in accordance with cultural and social norms. Social background and social position, cultural norms and structural conditions like the daily day practices are all important determinants for, when, what and with whom we eat. The eating behaviors of aged people are therefore organized and practiced in multiple ways.

This study takes its point of departure in the experiences of older people in relation to the type of food and meals that create feelings and experiences of happiness, wellness and quality of life. This project starts by exploring the experiences of older people in relation to everyday meals and to identify aspects of quality of life. The study acknowledges that food and meals are far more than just provider of nutrients. Food and meals are daily habits which include taste, enjoyment, sensuousness, memories, and history. Furthermore is it well-established both in the literature and among health-professionals who work with the elderly that life changing events like losing your partner or personal illness influence everyday habits and resources and accordingly these aspects are taken into account.

About the study

This study builds on qualitative interviews and observational studies among selected groups of older people in Denmark. The main interest is on early old age and this segment's present eating practices and expectations on their meals when they are less resourceful and no longer self-supporting. The DaneAge association (<https://www.aeldresagen.dk/om-aeldresagen/aeldresagen/in-english>), is partner of the study and has facilitated the establishment of contacts with local chapters and volunteers throughout Denmark. We have recruited volunteers and participants who have experiences with networks, events and gatherings around meals. Interviewees have been recruited either through these gatekeepers or during eating events, and primarily 65 – 75 years old Danes have been interviewed. It has been the ambition to interview people from all walks of life, and throughout Denmark. All interviewees live in their own homes or in assisted living facilities and the grand majority have the mobility and resources to shop and cook for themselves and/or their partner, but far from everyone wants to and have created their own routines around their eating.

The qualitative study will serve as the basis for a later quantitative study of a broader target group.

Struggles in the sharing economy: Airbnb, food, and the politics of alternative arrangements, by Luke Yates

In many fields of everyday practice there are struggles around how to negotiate taste, tradition, cultural differences, political and moral values, and visions of the future. More commonly struggles are between a perceived mass or mainstream and resistance to it, or a traditional culture or practice being supplanted by a dangerous new orthodoxy. In food and across different areas of consumption the popular notion of the *alternative*, referring usually to the non-mainstream, or to the 'traditional' in the case of defensive/reactionary movements – is an important part of social struggles and change. Organic food, vegetarianism, slow food, urban gardens, community supported agriculture, food coops – are widely seen as 'alternative' approaches to provisioning and eating, in so far as they define themselves as distinct and politicised choices and are linked to or constituting movements around food. These projects, arrangements or practices known as 'alternatives', I argue, are one of several modes of everyday-type politics whose dynamics tend to be underplayed in accounts of social change, and whose contentious character is often not examined in the study of everyday life.

Politically and theoretically the 'alternative' is difficult to pin down, and I describe why this is, with reference to the literature. I then introduce the example of the sharing economy – a very loosely defined contested term to refer to a set of political economic practices that are commonly considered or framed as alternative. Although food is part of the 'sharing economy' directly and indirectly, my case study of Airbnb, the short-term accommodation platform, in Barcelona tackles a different substantive area. I describe the struggles around the notion of the sharing economy, which helps identify tensions in the notion of alternatives over meaning, authenticity and what kind of futures are imagined (through the notions of disruptive innovation etc). I then talk through in brief the struggles in Barcelona, noting the particularly interesting relationship between economic 'alternatives' advocated for by movements and the local city government, and those in the business and start-up community.

The third part of the presentation discusses the theoretical implications of these cases for explanations of socio-economic change, in particular the articulation between collective actors and daily life which may be even more important in the area of food. Dynamics around alternatives are critical to changes in practice. Although not all change results from bottom-up practical projects, even the most top-down initiatives designed by elites and imposed without consent require some popular participation, consent and legitimation in the context of daily life. I talk through some of the everyday changes in practice around Airbnb in Barcelona and talk about the interplay of these with institutions and collective actors. I finish considering some of the disputed 'alternatives' at play in and around food systems that this kind of research connects with such as reduced meat eating, slow food, self-sufficiency, urban gardening and ethical consumerism.

I'd be interested to know from other participants what kind of theoretical vocabulary they find most convincing and useful in thinking about what I've called here 'alternatives', and what kind of empirical narratives are best illustrative of their dynamics. Looking at the presentation titles of others, I'd be interested to know of the struggles, public and visible or more subterranean, that exist around the areas other researchers are studying. Are there after-effects or new germs of feminist movements in negotiations over food provisioning in households? Are there forms of (de/)colonialism in the ways we eat? What are the less obvious roles of regulation, innovation and political economic shifts in provisioning on diets and meal content, eating schedules and intimate practices of feeding the family? How do new initiatives and products from businesses or movements create momentum and disrupt, tackle or substitute incumbent or orthodox ways of eating? What alternative popular way of discussing 'alternatives' is there that prevents co-option and confusion similar to that created in the notion of the sharing economy?

Food shopping in a Parisian member-operated coop: some preliminary thoughts on the product policy, by Bérangère Véron

I would like to present field research I have recently started in a supermarket in Paris, La Louve, opened in November 2017. As the first member-operated food coop in France, it has received considerable media attention. So far and to my knowledge, researchers have focused on the collaborative dimension of the coop (El Karmouni and Prévot-Carpentier, 2016).

I will present the structure itself, the way it works, the product policy and the repertoire of actions that is offered to the members to take part in the shaping of the product range. Different examples will be used to underline how member participation is regulated and oriented: although it is strongly encouraged, participation is actually both framed and limited.

I would like to discuss the method I should use and the research questions I should investigate: should I focus on the ambiguities of the “alternatives” embodied by the food coop—not so much related to the food products, but rather to its operating and values? Or should I focus on members themselves, their uses of the repertoire of actions at their disposal to take part in the shaping of the product range?

Informing and misinforming consumers: The shaping of a consumerist repertoire in the 1960s, by Thomas Depecker

(with Marc-Olivier Déplaudé)

This article deals with an organisation which was founded by the movement of consumers' cooperatives in the mid-1950s: the Cooperative Laboratory (Laboratoire coopératif). In charge with analysing food products for consumers' cooperatives, it was assigned a more extensive mission from the start: advocacy for consumers' rights in the face of the reluctance of the food industry to give precise information about their products. Thus as early as 1959 it published comparative tests in order to objectify the practices of food manufacturers, and it tried to foster critical dispositions among consumers. The laboratory advocates not only better information for consumers, but also better consumer training, so as to make consumers able to constrain food manufacturers into giving away their most dubious business practises, or to demand government intervention. By focusing on the case of the Cooperative Laboratory, this article aims at studying on a more general level how consumer associations fight disinformation and ignorance relating to convenience goods.

Outline

- An original organisation: le Laboratoire coopératif

 - Between the cooperative movement and the state

 - The constitution of a power of expertise

- To moralize the market

 - Monitoring industrial and commercial practices

 - Improving the functioning of the market

- From educating to mobilizing consumers

 - Critical skills

 - Making consumerism happen

Preference for local food: ethical considerations and motivations among ‘organic’ and ‘conventional’ consumers, by Kia Ditlevsen

This paper deals with differences and similarities between consumers who buy organic food (organic consumers), and consumers who prioritize buying local, but not organic, food (local consumers).

The analysis is empirically based on qualitative focus group discussions, conducted in the fall 2016. 52 Danish adults participated in eight focus groups. Consumers of organic food products participated in six of the focus groups, and consumers, who preferred conventional local food, participated in the last two. (The qualitative material may be supplemented with quantitative survey results).

We know from the literature, that consumers, who consider organic production to be beneficial, are more likely to prefer both organic AND locally produced products. Consumers, who consider local production to be beneficial, are, on the other hand, not likely to prefer organic food products (Denver & Jensen, 2014). This leads to two distinct conclusions:

- a) Different motives lead consumers towards locally produced food and organic food, respectively (Denver & Jensen, 2014).
- b) The same preference for ‘authentic’ food lies behind consumption of both organic and local food (Hasselbach & Roosen, 2015b; Zander et al., 2013).

This paper investigates factors and quality concerns uniting the two groups of consumers: appreciation of diversity, regional taste differences, purity, and distrust in industrial food production; as well as factors dividing them: environmental concerns, sustainability, and trust in organic/conventional agriculture.

The empirical point put forward in the paper is, that while the participating organic and conventional consumers perceived locally produced food to be a good choice with regards to freshness, authenticity, diversity, taste and trust in the producer, only the organic consumers expressed that environmental concerns was a motivating factor for their purchase of food.

Organic and conventional consumers’ preferences for locally produced food were to some degree driven by the same motives and values about good food, but only organic consumers preferred local food because of environmental concerns. Thus, the argument (by Hasselbach & Roosen, 2015a, 2015b; and Zander et al., 2013), that locally produced food products are preferred as the authentic choice in opposition to mass-distribution and industrial production, just as organic food products are, seems to be right to some degree. Still, among the participants in this study, it was not the same type of consumers who preferred organic food and local, conventional food (as argued by Denver & Jensen, 2014). It was only among the organic consumers, that environmental and sustainability concerns were important. These consumers made food choice subject to ethical considerations, and thereby moved local food out of the realm of private taste and into a political realm as well.

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Going Flexitarian – how are diet-related carbon footprints influenced by meat substitution practices, cooking practices and health orientations of flexitarians?, by Thomas Bøker Lund

(with Sinne Smed and Lotte Holm)

The food system contributes substantially to the high levels of greenhouse gas emissions (GHGe) observed globally. An efficient way to reduce GHGe associated with food is to adopt plant-based diets. While it currently seems unlikely that a significant proportion of populations in the developed countries will turn to a vegan and vegetarian diets a growing number of citizens appear ready to reduce the amount of meat in their diet. This is reflected in popular concepts such as “flexitarians”, “reducetarians”, “semi-vegetarians”, and “Meat-free Monday”.

It is relevant to understand the practices of people who aim to reduce their meat consumption and how they relate to actual diet related GHG emissions. What type of food do they substitute meat with? Do their cooking practices (such as cooking skills, interest, and practical constraints) have an impact on emission levels? Do health orientations impact their diet-related emissions? Another important question to ask is whether meat substitution practices change character over time. More and more meat alternatives are appearing in the market these years. Does that mean that meat reduction has become easier? Also, how do cooking practices and health orientations play a role with respect to diet-related GHGe when studied longitudinally?

We aim to investigate these questions using Danish household panel data (approximately 2500 households). Data from the panel includes information about actual food purchase (in kg, energy content, GHG emission (in CO₂ kg eq.)) carried out by household members on a daily basis. Data are available from approximately 2005 to 2015. Additionally we have data from surveys made in the households in 2008, 2012, and 2015 from which we are able to identify households that report they reduce their meat consumption with a view “...to counteract the greenhouse gas effect”. We also have data about the household’s cooking practices, and their healthy eating orientation.

We would like to present preliminary results from this analysis. Currently, we are updating and improving the of GHGe coefficients that are needed to calculate GHG emission. We will not initiate the longitudinal analysis before this is finalized. Therefore, we will just present results focusing on how many households that reports to reduce their meat intake over time, and whether households abandon or retain the endeavor over time (using the questionnaires from 2008, 2012, 2015). We will also report to which extent households reporting to reduce their meat intake in the 2012 questionnaire in fact purchase less meat, what they eat instead of meat, and how this translates into changes in diet-related GHG emissions.. Finally, we will look at how cooking skills and healthy eating orientations promote or hamper diet-related GHGe in the households that intend to eat less meat with a view “...to counteract the greenhouse gas effect”.

Under the gaze of others. Confrontation to food alterity and changes in the norms of “good food” in two different contexts, by Etienne Bard & Angele Fouquet

Main question: How does the confrontation to alterity (other norms/practices) favor changes in the norms of “eating well”, in two specific contexts? How do those specific contexts impact the way the confrontation to food alterity takes place?

I) Two different contexts: Differences in the two contexts (dietary monitoring and conjugal life) influence the way eating standards clash and change.

a) Consultations in dietetics:

- Asymetric “confrontation” between a food expert and a patient (who is also a client)
- The patient-client attends voluntarily. H/She seeks food advice, most of the time in order to loose weight.
- This situation leads to an explicit discussion about the patient's food practices. And the patient-client is supposed to be keen on changing his/her practices.

b) Couple relations:

- Couple relations are supposed to be equal and
 - Are not driven by a will to change eating patterns
- changes in the standards of « good » eating are more incidental than voluntary ones, and often induced by clashes between different habits, by discovering otherness.

However, both situations are characterised by interactions under the gaze (and potentially) judgement of others and could lead to changes in food practices and representations.

II) Convergences in the nature of change and the support to change:

a) Changes take place within an overall framework of continuity:

Consultations in dietetics:

- Patients often believe before the first consultation that they will have to go on a very stringent diet (that is to say drastic change in their food habit) :

☞ In fact changes are rather small (and *unpainful* for different reasons)

☞ Recommendations must be realistic (and negotiated)

Couple relations:

- Norms are reactivated that are shared by the partner and one's own family: where conjugal life facilitates inheritance
- There is always some degree of “eating homogamy”

b) Legitimacy and prescribers/ advisers

* A key element for the acceptance of change in food practices is the legitimacy of the new norms:

- For dietitians, their legitimacy comes from: their qualifications guaranteed by a State certification (<=> expected skills) and sometimes (ex : Gisèle's dietician) their discourses are supported by expert materials (high-tech bathroom scale). } Belief that the recommendations are personalised/ perfectly adjusted to one's person.

In couples, carrying legitimate standards, caring more about eating “healthy” may favour the probability of becoming the adviser. Therefore, women are more often meant to become advisers of the “good” eating standards (even if those standards can be adopted, but not put in action / applied).

Question to participants: Do you think it is relevant to compare these two different contexts?

Trends in meat consumption and the reduction of meat eating in everyday life, by
Josephine Mylan

[will be circulated later on]

Meals synchronization. A cross-cultural comparison of eating times in Santiago (Chile) and Paris (France), by Anne Lhuissier

(with Claudia Giacomani, Coline Ferrant, Denise Devilat, Pamela Ayala, Gisele Torres, Pierre Chauvin)

This paper is the fruit of a new collaboration between two research teams. It focuses on the temporal dimension of meals and aims to compare meals schedules and their social determinants in two capital cities, Santiago (Chile) and Paris (France).

Our material is drawn from two sets of data rather appropriate to carry out a comparison. The first source of data was the Encuesta de Comensalidad en Adultos de la Región Metropolitana, survey applied to adult (≥ 18) population in the Santiago metropolitan region from Chile. The second source of data was the SIRS (acronym for “health, inequalities and social ruptures”) cohort study, a representative socioepidemiological survey of the French-speaking adult (≥ 18) population conducted in the Paris metropolitan area. We focused on two dependent variables: 1) the meal synchronization during the whole day - i.e. the number of meals eaten in narrow and homogeneous timeslots - and 2) whether people had any, one, two or three meals within these time slots. The peaks throughout the day were defined according to the frequency of cases that declared to be starting a meal in the same 30-minute slot.

This research allowed us to highlight cross-national similarities and disparities between Santiago and Paris with regard meal times and meal synchronization. Our data seem to confirm that meals are still highly structured events. Both cities shared a similar and marked three meal pattern. Three major peaks distributed throughout the day correspond to breakfast, lunch and dinner, like in other numerous countries. If the lunch, both in Santiago and Paris is more synchronized than the evening meal, for reasons related to professional and school rhythms, the latter, however, demonstrates an important coordination effort towards the synchronization of social time within the family.

However, Santiago and Paris differ with regard their meal schedule, the amplitude of synchronization, and the sociodemographic variables. Meals are taken later in Santiago especially the two first meals of the day, which can be explained by the fact that Santiago inhabitants have their breakfast at work, which is not a quite widespread habit in Paris. But this difference fades as the day progresses and evening meals are taken in the same time slot. An important finding of the analysis is that meal schedules are far more synchronized in Paris. We assumed that this difference which distinguishes the two cities correspond to different norms with regard food, health and eating habits. Especially in France where the three-meal pattern has been institutionalized for a long time, socially shared and recently emphasized by the nutritional public policy. It corresponds to a more rigid setting linked with a historically grounded and shared norm, even if it allows social differences, especially when it comes to meal content. Conversely, despite the strong social inequalities that persist in Chile, there is no internal difference in food rhythms in Sanitago. At the same time, we observed specific habits regarding the evening dinner, split into three different food events. Further research is needed to explore what is at stake in these food events in terms of meal content and socio-demographic variables. One of the contributions of this comparative approach is to highlight, by contrast, national specificities beyond internal differences. This result can't be seen without a comparative study.

Non-presenting participant bios and research interests

Neil Chalmers

I am a research fellow (Economist) employed by the University of Aberdeen to work on the area of sustainable diets in Scotland. This work involves two main areas: modelling how consumer preferences can be incorporated into sustainable healthy diets and modelling the effects of such diets on the Scottish food supply chains. I work with an interdisciplinary team of nutritionists/scientists at the University of Aberdeen and economists at Scotland's Rural College (SRUC) in Edinburgh where I am physically based. In my own time, I am studying a part time Masters in Public Health (MPH) at the University of Edinburgh (started in September 2017). I hold a BA (Hons) in Economics from the University of Stirling, an MSc in Agricultural Economics from the University of Copenhagen and a PhD in agricultural economics where my thesis was titled "Demand for low carbon food products" from the University of Edinburgh.

Isla Farley

Nottingham University Business School

My current research uses the concept of discursive opportunity structure to explore how organisations from different sectors frame important public issues (Koopmans & Statham 1999). This involves thinking about how elements of the socio-political context can present opportunities for some organisations to influence the outcomes of public issue framing contests more than others (Ferree 2009; Shriver et al 2013). I investigate discursive opportunity structure in the empirical setting of food security where organisations from different sectors compete to win public approval, to shape policy, and to mobilise resources in line with their particular interests. In particular, I focus on competing representations of agricultural biotechnology as a response to concerns over global food security offered by different organisations, raising questions about power and voice. I am interested in the influence these contests and their outcomes have on public opinion, policy, and on the international development agenda.

Isabel Fletcher

Senior Research Fellow (Medical Sociology), Edinburgh Law School, University of Edinburgh

I am a qualitative social scientist whose research focuses the interactions between nutrition research and public health policy. My current research is an interview-based study examining British and Danish expert stakeholders' understandings of sustainable diets. I am particularly interested in the development of official dietary guidelines aimed at the general public, and the ways in which sustainability criteria can be incorporated into existing advice.

Llibi Mendez de Vigo

Sociology with Psychology graduate. Recently obtained a M(Res)in Socio-Cultural Studies at The University of Edinburgh, where I will start a PhD in September 2018: *The Flag as a Tablecloth: Food Practices of the New Spanish Immigrant Community in Edinburgh*.

My research focuses on the intersection of food practices, class identity and the migrant experience. Operating within Pierre Bourdieu's framework, I aim to uncover the ways in which migrants understand and negotiate their class identities by cultural means, focusing on food related practices. I investigate the newest wave of Spanish migrants in Edinburgh, as part of a highly skilled migration resultant of 2007 global economic downturn.

My academic interests are Food and Migration, Food practices and how they relate with notions of Cultural and Social capital as well as National Identities.

Eluned Michael

I am an independent researcher with particular interests in food culture and migration and food in education. I recently completed a Masters in Gastronomy at Queen Margaret University (QMU), Edinburgh, UK; and received a bursary from QMU to help fund international travel in order to carry out research for a dissertation (12000 words) entitled "Exploring British expats' perceptions of Chinese food in Beijing". I am a fully qualified Secondary school teacher currently teaching Home Economics, practical cookery and food and health in a secondary school (ages 11 to 18) in Scotland.

French speaker.

Nicklas Neumann

Postdoctoral researcher at the Department of Food, Nutrition and Dietetics, Uppsala University

My main research interests are consumption and climate change, practice-based approaches to food policy, health and illness, the gendered division of domestic foodwork and gastronationalism. At present, I am conducting an interview study about meat reduction in Sweden and am involved the English 'Eating Out' project led by professor Alan Warde, University of Manchester, together with Dr Jessica Paddock, University of Bristol. I am also the editor of the first Swedish university text book in the sociology of food and eating, expected to be published in late 2019.

Claire Perier

Business School, University of Edinburgh

Very few studies have considered the intricate concept of food provenance with a comprehensive view, encompassing all actors of the supply chain from production to consumption. My research aims to undertake a holistic analysis of the interactions, shifts and powers behind the construction of the food provenance stories. Using the case of Scotland, a relatively new yet dynamic food nation, and a mixed-method approach, it sets to answer the following questions:

- Who are the main stakeholders involved in the construction of the Scottish food provenance story from production to consumption; how are they shaping and manipulating this story, and how is power, agency, value and influence distributed across the stakeholders?
- What is the image of Scotland's food and drink 'brand', how and why does it shift and evolve between stakeholders in the supply chain?

The objective is to define a conceptual framework of the construction mechanisms of food provenance but also to support the broader understanding of food systems.

Valeria Skafida

Lecturer in Social Policy - School Deputy Director of Quantitative Methods & Edinburgh Q-Step Centre, School of Social and Political Science, University of Edinburgh

My research looks at childhood food and health inequalities and how these change over time within the context of family factors and social policy. Within this field, I have been developing two related areas: a) breastfeeding patterns and infant nutrition in relation to social policy, and b) toddler's eating habits in the context of family life. The red thread across my research has been about examining and quantifying the social stratification of poor diets in Scotland using longitudinal analysis of children's eating habits from infancy to childhood. I use primarily advanced quantitative longitudinal analysis methods, but like situating my work within often more qualitative texts. On the teaching front I run a course called Digesting Food Policy which, as the title suggests, looks at the role of the state and other actors in developing and implementing policy related to food, nutrition and health, and how such policy is situated in particular ideological and socio-historical contexts.

Alan Warde

Professor of Sociology, School of Social Sciences, University of Manchester and Professorial Fellow, Sustainable Consumption Institute (SCI), Manchester.

Research interests include the sociology of consumption, the sociology of culture, and the sociology of food and eating. Current projects are concerned with applying theories of practice to eating, analysing change in eating behaviour in Britain, and conducting a re-study of an earlier investigation of eating out in Britain.

Practical information and directions

General Practical Info

- A single bus ticket in town costs £1.70. You need to have coins to use this, as the buses do not return any change!
 - Taxi phone number: +44 (0)131 228 12 11
 - If you're lost call Valeria 07921626404 or Isabelle 07517129773
 - Key addresses:
 - Salisbury Green Hotel, Pollock Halls 18 Holyrood Park Road, Edinburgh. EH16 5AY
- [Salisbury Green Hotel is within the Pollock Halls complex. Check in at their 24hr reception centre within Masson House. Located at Pollock Halls, 18 Holyrood Park Road, Edinburgh, EH16 5AY - Tel: 0131 651 2198].
- Old Infirmary Building (Old Library), 1 Drummond Street, Edinburgh, EH8 9XP
 - Mother India Café Restaurant, 3-5 Infirmary Street, Edinburgh, EH1 1LT
 - Sylvesters Restaurant, 55-57 West Nicolson Street, Edinburgh EH8 9DB

Travel advice for those arriving by airport

From the airport you have the following options:

1. Take a taxi straight to the workshop venue or your accommodation. You can follow the TAXI signs to take a taxi into town, and it should cost c.£25 pounds. The City Cab group of taxis can fit up to 5 people in one cab provided your luggage is small.
- 2a. Take the Lothian Bus Airlink 300 from the airport which takes you to the central area and you can get off at 'Forrest Road' stop for a 7min walk to the Old Infirmary Building where the workshop will take place.
<https://goo.gl/maps/ARYUxrPcTFD2>
- 2b. The Forest Road bus stop (see above) is also the closest to Pollock Halls where many of you are staying. However, walking there is a 25min walk, which may not be for everyone when carrying luggage. You can take bus service number 2 from Bristo Place (a nearby street to Forest Road) and this will take you very close to Salisbury Green (you should get off at the Royal Commonwealth Pool). See map below for reference.
<https://goo.gl/maps/Cs2wupHrBBK2>
3. Should you wish to take a taxi from any part of central Edinburgh, if arriving there by Airport bus for example, a Taxi to Salisbury Green should be less than £10.

Travel advice for those arriving by train

4. If you are arriving by train you should be getting off at Waverley Station. Walking to the Old Infirmary Building where the workshop is takes 10min. <https://goo.gl/maps/3uCt4xrfTeD2> This route is not well connected by bus, so if you cannot walk it, a taxi is your only other option and should be very cheap.

5. From Waverly Station to Salisbury Green Hotel, you could make your way to North Bridge, and from there take busses 14, 30, 33 and X33, and get off at the Royal Commonwealth Pool.

<https://goo.gl/maps/q6FFjEfdExu>

General travel directions produced by University of Edinburgh:

<https://www.ed.ac.uk/transport/travelling-here/central-area>

<https://www.ed.ac.uk/transport/travelling-here/travelling-to-pollock>

Wifi Access

If you are set up to connect to Eduroam in your host institution, then you can follow these guidelines to set up eduroam for visitors at the University of Edinburgh:

<https://www.ed.ac.uk/information-services/computing/desktop-personal/wireless-networking/jrs-eduroam/jrs-eduroam-visitors>

If you cannot connect to Eduroam, we will have a guest account available on the day for each participant, so you can connect once you arrive.